A

# SERMON

Preached at

St. *EDMONDS-BURY*, in *Suffolk*,

AT THE

# ASSIZES,

*March* 18th. 169⅔.

BEFORE

Lord Chief Justice *Holt* and Judge *Rokeby*,

AND

*William Hammond*, Esq; High-Sheriff for that County.

By *SAMUEL PECK*, Lecturer of *Ipswich*.

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## PREACHED IN SWAN-ALLEY, IN SOUTHWARK,

## ASSIZE-DAY,

March 15, 1691.

BEFORE

Lord Chief Justice Holt and Judge Rokeby,

AND

William Hammond, Esq; High-Sheriff for the County

of Surrey.

Printed for Richard Wilkin at the King's Head in St. Paul's Church-yard.
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# Isa. LIX. 11.

*We look for Salvation, but it is far off from us.*

THese Words require your Attention, for they Treat of Salvation; not Salvation Eternal (which very few in our Dayes mind or regard) but Salvation Temporal and National, desired by and would be Welcome to us all; and I Wish we were all as desirous of the right Methods to this Mercy as we are of the Mercy it self. But amongst the manifold Fallacies which the Hellish Impostor (who deceiveth the whole World) im- Rev. 12. 9.
poseth upon People of all Times and States, there are none, by which a greater Number (and with more apparent Danger) are deluded, than by the Predictions of his False Prophets, *who call Evil good, and Good evil, who put Darkness for Light, and Light for darkness*, and

boldly Propheſieth Peace, when the Lord by his Prophets propheſieth Trouble. Such was the Deluſion of this People, the *Jews*, at this time, when God by this and the following Prophets breaths forth ſeveral Comminations of ſevere Judgments for their Stubbornneſs and Rebellion, even ſuch as (if not prevented by a ſincere and ſpeedy Repentance and Reformation) would end in their Deſtruction: But the Falſe Prophets heal all, Predict fair Weather, aſſure them all was and would be well, Crying Peace, Peace, when there was no Peace, but the Voice of the Lord was Fury and Wrath: Whereupon they grow regardleſs of the Lord's Prophets, fearleſs of his Threatnings, and conſequently Bold and Preſumptuous in their Sin; 'till the Storm began to fall, and then they Cry out, (and not without Cauſe) We are deceived, theſe Falſe Prophets have meerly Deluded and Mocked us; for according to their Predictions, *We looked for Peace, but no Peace came, for Salvation, but it was far from us.*

From which Words give me leave to recommend to your Conſideration theſe two Seaſonable Propoſitions:

1. *That*

1. *That a Nation or People may Expect and Look for Deliverance, Peace and Salvation, and God may delay and fruſtrate their Expectations.*

2. *That when God doth fruſtrate and delay a People's Expectation of the Good, of the Peace and Salvation they hope and look for, Sin is the Cauſe of it.*

Of the firſt briefly.

1. *A Nation or People may Expect and look for Deliverance, Peace and Salvation, and God may delay and fruſtrate their Expectations:* —— *We looked for Salvation, but it is far off from us.* They may expect to be Planted, and God may Pluck them up; to be Built, and he may Break them down: They may expect a Calm, and God may ſend a Storm, that the Shaddows of the Night of Trouble ſhould flee away, and the Sun of Peace and Healing ſhould ariſe, and God may lengthen the Night, and encreaſe the Darkneſs; they may expe Mount *Gerizim*, and God may bring them to Mount *Ebal*; as this People Complain here, ſaying, *Verſe* 9, and 10, *We wait for light,* Jer. 45. 4. Deut. 27. 12, 13.

but

*but behold obſcurity; for brightneſs, but we walk in darkneſs; we look for Salvation, but it is far from us, we are in deſolate places, as dead men:* Yea, more than once we hear them making the ſame Lamentation, *Jer.* 8. 15, 20. *We looked for peace, but no good came, and for a time of health, and behold trouble; the Harveſt is paſt, the Summer is ended, and we are not ſaved.* And that mournful Expoſtulation ſpeaks as much, *Jer.* 14. 19. *Haſt thou utterly rejected Judah? hath thy ſoul loathed Zion? why haſt thou ſmitten us, and there is no healing for us? we looked for peace, and there was no good, for a time of healing, and behold trouble.* And did not God deal thus with this People in the Wilderneſs, when he had brought them to the very borders and skirts of the promiſed Land, and they were in full expectation of a ſpeedy Entry and Poſſeſſion; yet God brought them back, and cauſed their Carkaſſes to fall in the Wilderneſs; dealing with them as with David's Enemies, of whom 'tis ſaid, *They looked, but there was none to ſave, even to the Lord, but he anſwered them not?* Many more Inſtances there are (beſides what our own Experience can furniſh) to prove, that God may be in a pathway of Mercy to a Land, or Kingdom, and (being

Numb. 14. 25. to 30.

2 Sam. 22. 42.

(being provoked) may return again into the paths of Judgment. The Hand of Mercy may be ſtretched out, as *Zarah*'s hand out of *Tamars* Womb, and be pulled in again as his was. 'Tis true, ſuch Divine Diſpenſations may ſeem ſevere, and ſuch Delays and Diſappointments hard and grievous to be born; yet moſt righteous and juſt, becauſe deſerved, as the next General will more fully inform us, which is this: Gen. 38. 28, 30.

2. When God doth fruſtrate a Peoples Expectations of the good, of the Deliverance and Salvation they hope and look for, Sin is the Cauſe of it. Divine Mercies are always free, Divine Judgments are always deſerved. Thus far this People juſtifie God, and Acknowledge the Equity of his proceedings, *Jer.* 14. 19, 20. *We looked for peace, and no good came, for a time of healing, and behold trouble, for we have ſinned againſt thee.* And if they had not confeſſed this to have been the Cauſe of their diſappointment, yet it is ſufficient that the Prophet declares it in the very beginning of this Chapter wherein the Text is, —— ſaying, *Behold the Lords hand is not ſhortned, that he cannot ſave; but your iniquities* (a larger Catalogue of which follows)

*have*

*have ſeparated between you and your God.* As if the Prophet had ſaid, — Do you complain that the hoped for good is delay'd, the expected Salvation far off? And what is the Cauſe? where lyes the blame? Not in your God, who by a mighty Hand, and ſtretched out Arm wrought wonderful Salvations for your Fore-fathers, and is able to work as great Salvation for you; for there is no impotency in him, *his hand is not ſhortned*; the Fault or Blame therefore muſt be in you, in your Sins, your repeated Impieties and Rebellions, which are the *Interſtitium*, that divides or ſeparates between you and your God, and hinder good things from you. And of like import is that Divine Declaration, *Jer.* 18. 9, 10. *At what inſtant I ſhall ſpeak concerning a Nation, or Kingdom, to build it, and to plant it; if it do evil in my ſight, that it obey not my Voice, then will I repent of the good wherewith I ſaid I would benefit them:* —— Yea, not only withhold the intended good from them, but do them hurt, and *conſume them, after I have done them good, ſaith the Lord*, Joſh. 24. 20.

And divers ways may a People provoke the Divine Juſtice to ſuch terrible and deſtroying Reſolutions: As,

1. When

1. When a People ſeek and expect Salvation or Deliverance where it is not to be had; as *Ahaziah* ſeeks Health and Recovery not from the God of *Iſrael*, but the God of *Ekron*; for which the God of *Iſrael* by *Elijah* ſends him word, that he ſhould never come down from his Bed, but certainly dye. When a Nation or People, ſick, wounded and languiſhing, with foreign Wars, and domeſtick Diviſions, ſhall ſeek to any for Health and Salvation ſave to the Lord, they provoke him to withhold Salvation from them, and to pronounce Sentence of Death and Deſtruction againſt them. He, who is ſtyled the God of Salvation, will not have his Honour and Glory given to Men or Money, to Armies or Navies, or any other Inſtrument whatſoever, without making that People ſenſible of their Fault and Sin, by a deſerved fruſtration and diſappointment of their Hopes and Expectations; Eſpecially where the Hand of his Providence and its ſaving Operations are ſo viſible and apparent, that we may as well deny the deliverance it ſelf, as deny it to be the Lords doing. That Martial King *Edward* the III. was accounted more commendable for

this, than for his Victories, that having vanquished the *French* King by force of Battel, he put off from himself the whole Glory, and devoutly gave it unto God, by causing to be Sung, *Non Nobis Domine, non Nobis, &c. Not unto us, Lord, not unto us, but unto thy Name be the Glory given.* And in *Justinians* Law, it was decreed, that no Workman should set his Name upon that Building which he made at another Mans cost. God is more jealous of his Honour than Men can be of theirs, and will not suffer that Presumption to go unpunished that writes our Names upon his Works. When a People therefore rob God of his Honour, no wonder if God delay their Hopes, and disappoint their Expectations: — for he hath said, *I am the Lord, that is my Name, and my glory will I not give to another.* Isa. 42. 8.

2. A People may look for Salvation, and it may be far off, when they desire it chiefly or only for Natural (or which is worse for sinful) Ends; desire and wish for an end of their Troubles, that they may not lose their Estates, exhaust their Treasure, or to recover what they have expended and lost, which is in it self lawful; but if this be all, if we rest here, and look

no

no further in our pursuits after Tranquility and Salvation, it is sinful. As if a Man should desire the quenching of a Fire in his Neighbours House, only to save his own; and so that were secured, he would not take if the rest were laid in ashes. And worse still, when the end is, that they may have the more to spare and expend upon their Lusts, their Pride, Drunkenness, their Lasciviousness and Wantonness, Malice and Revenge, and take their sinful Pleasures and Delight with greater liberty and boldness, being at present under some restraint or awe by Divine Judgment felt or feared. There is as much Religion in such desires of Salvation and Deliverance, as there is in some Malefactors, who wish for the Assizes, in hopes they may be set free, and return to their old Trade again. And as these latter Offenders are oft-times cut short of their hopes, by the just Sentence of a Judge on Earth; so must the former expect to be by the Righteous proceedings of that Judge that sitteth in the Heavens.

3. When a Nation or People generally are more solicitous for a Temporal than an Eternal Salvation; seek Peace more than Truth,

Earth more than Heaven, *and their own things more than the things of Jesus Christ*, which he himself tells us ought to have the preference in our desires, *Matth.* 6. 33. assuring us that whatever we thus desire, shall be given; that if we first seek peace with God, he will give us peace with men, make our *Enemies to be at peace with us*, Prov. 16. 7. Every Sin is a Make-bate between God and Men; but Worldly-mindedness especially sets God and a Land at difference. When the Jews built and cieled their own Houses, letting the House of God lye waste, the Prophet *Haggai* 1. 9. tells us, God blasted them, blasted their Comforts and Enjoyments, their Hopes and Expectations: And when they began to build God's House, and to mind those things that were of highest concern, God began to bless them; *Yea, from this day forward, I will bless them, saith the Lord*, Haggai 2. 19.

The just and due regard of Truth and Righteousness, of God and Religion, is the direct method to Salvation, Temporal as well as Eternal; and the promoting of true Piety, and the power of Godliness, the readiest way to sit under our own Vines and Fig-trees in peace;

but

but when the Grand Inquest, and general Cry of a People is, *Who will shew us any good?* when greedy desires after Earth eats out all true Affections after Heaven and heavenly things; when God is neglected, his Sabbaths prophaned, his Word and Ordinances slighted, all the Interests of Religion, Christ and his Kingdom, are disregarded, no wonder that the Expectations of such a Nation are disappointed, and their hoped for Deliverance and Salvation delayed.

4. When a People have been in distress, groaning some time under heavy Yokes and Burdens, and have cryed unto the Lord, who hath heard their Cry, began to shew them Mercy, and send Salvation to them, and instead of Praises, behold new Provocations, instead of returning unto God, revolting *more and more*, Isa. 1. 5. And is not this our Case? How long is it since our Peace and our Properties (of which our Religion is the principal) were invaded, and in a great measure ravished from us by an Arbitrary Power? When we sighed under Romish Task-masters, whose very Mercies are Cruel; when divers Champions for their Religion and Country were basely and

and inhumanely made away and murdered in ſeveral places, as well as publick Scaffolds; When Horror lay down with us in the Evening, and Fears roſe with us in the Morning: When Wickedneſs poſſeſſed the place of Judgment, and Iniquity the place of Righteouſneſs; In a word, when our Sorrows and Sufferings, our Perplexities and Griefs were too many and great to be expreſſed (tho' not to be forgotten by many amongſt us) and God was pleaſed to remember us in our low Eſtate, to raiſe up and ſend a Deliverer to us, and give us hopes of a full Salvation from all our Troubles; —and inſtead of returning to the God of our Salvation, we return anew to our Sins and Abominations in his ſight, what can we expect but new ſtrokes, new Judgments, new fruſtrations and diſappointments. For God doth neither ſend nor continue troubles to us, becauſe he delights in them, but becauſe he would humble and reform us by them, *Heb.* 12. 10. Old Sins therefore repeated and continued in, call for new Arrows of Divine Vengeance, *Levit.* 26. 23. our renewed treſpaſſes as vapours aſcending up to the Heavens, bring down Thunder and Lightning upon us. And if we

Eccleſ. 17. 16.

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enquire why the Chariots of Peace and Salvation are ſo long a coming; the Anſwer is eaſie, our horrible and repeated Rebellions againſt God have clogged their Wheels; with our own Hands, with our Heaven-daring Oaths and Imprecations, our Adulteries and Blaſphemies, our Pride, Intemperance and other Prophaneſſes, have we put Salvation and Deliverance far off from us. We may impute the prolongation of our Troubles, and delay of our Peace and Salvation to the treachery and unfaithfulneſs of ſecret Enemies at home, and to the Policy and Power of open Foes abroad, but alas the Troublers of our *Iſrael* are our Sins, our hainous Impieties under Goſpel Light, manifeſt expreſſes of the Divine Love, by ſignal Mercies, Deliverances, and after repeated Vows and Promiſes, and publick and ſolemn Faſts and Humiliations: For were we truly humbled and reformed, and did our ways pleaſe the Lord, he could eaſily make our Enemies of all ſorts to be at peace with us; *He hath delivered us, and can deliver us, his hand is not ſhortned, that he cannot ſave, but our Iniquities put back,* delay and hinder good things from us.

And

And now if we reflect upon what hath been ſaid, wherein we have ſeen the Malady, or Cauſe of our Miſeries; it follows of courſe, that the Remedies be enquired after, and they are two, *viz.*

1. A patient Submiſſion.
2. A real and ſpeedy Reformation.

1. *A patient Submiſſion to the Divine Will, if yet God ſhall delay our Hopes and Expectations*; if yet he ſhould cauſe the Sun of Peace to ſtand, and the Chariots of Salvation to be long a coming, ſince the Fault is not in him, but our ſelves; let us neither wonder nor murmur at the prolongation of our Troubles, ſo long as we multiply and perſevere in our Provocations; Some Men (if things go not as they would have them) are apt (as the Prophet ſpeaks, *Pſal.* 73. 9.) to *ſet their Mouths againſt Heaven*, and to mutter againſt the Allwiſe Governour of the World, and his moſt Righteous Proceedings and Diſpenſations, as the People in the Wilderneſs, and thought they had ſome reaſon for it too; their Journey was tedious, their Hardſhips many, want of Bread

and

and Water, their Enemies ſuch as they dreamt not of, and withall they had forgotten their former bondage in *Egypt*. Upon the like grounds are we prone to murmur alſo, becauſe we did not think (perhaps) at firſt, the War would have proved ſuch hot Work, have coſt ſo much Blood, and ſo much Treaſure; becauſe we could not believe our Enemies would have proved ſo potent, but a Summer or two might have ended the Conteſt: And becauſe we have forgotten our late Bondage and Slavery, Burdens and Oppreſſions, not conſidering all this while, our Sins have deſerved this and much more; which if rightly thought of, we ſhould be ſo far from murmuring, that our Expectations and hopes of Peace and Salvation are delay'd, that we ſhould (with the Church) rather wonder at the Lord's Mercies, that we are not Conſumed; that we are not yet given as a Prey into the hands of them that hate us.

2. The other part of our Remedy, is *a real and ſpeedy Reformation.* As we deſire God ſhould redreſs our Grievances, and haſten our full Deliverance, let us forſake our Sins, and reform our Lives. Would we have the Breath

of our Noſtrils, his Gracious Majeſty, King *William*, ſtill preſerved from open Violence and ſecret Treachery, have his Armies and Navies attended with ſucceſs, and crowned with Victory againſt the Common Enemy and Oppreſſor, and an honourable and ſpeedy Peace concluded; then let us make our peace with God by Repentance and Amendment: If there be any truth in the Word of God, we muſt *repent or periſh*; if any ſtability in the Revealed Will and Laws of Heaven, there is no other way to Peace and Salvation but this. It were eaſie to make a large Roll of thoſe Sins, thoſe mighty Sins, *Amos* 5. 12. which continue troubles to our Nation, and call for a National Repentance; but I muſt only mention a few of them, and that with all brevity too. — As,

1. Murmuring and Diſcontent (as was ſaid but now) at our preſent State and Condition; a Sin which God declared himſelf as much provoked by, as by any of the untoward Carriages of the *Jews*, and for which he cut off and deſtroy'd, by the *Amalekites* and *Canaanites*, many thouſands of them; and no wonder, for it is a Declaration of our diſlike of ſomewhat in God, in his Dealings and Diſpenſations

ons towards our ſelves or others, that might be mended, and done better, with more Juſtice, or more Wiſdom than it is; —— Yea, 'tis a Sin that ever carries ſomething of Rebellion in it; and a proneneſs (were it in our power) of Revenge againſt God, who hath not done (as we think and judge) the thing that is right and juſt towards us. And will the All-knowing, Juſt and Wiſe Governour of the World, bear this at our hands?

2. Want of brotherly Pity and Compaſſions towards our Fellow-Members in diſtreſs abroad, through the Rage and Fury of an Enemy, who ſeeks the Ruine not only of their Bodies, but of their Souls alſo.

Methinks I hear thoſe poor inſlaved and oppreſſed Wretches, groaning out their Complaints to us after this manner: *Oh our Brethren in* England, *who yet Enjoy your Peace, Liberty, Property, and Freedom of your Religion, will you not yet Afflict your Souls, and repent of your Sins, to ſave us? Care you not that we periſh? is it nothing to you that our Wives are raviſhed, our Virgins deflowred, our Young Men ſlain with the Sword, our Houſes burnt, our Cities laid waſte, our Temples*

*made deſolate, our Goſpel, and our Religion ruinated?* Yea, how few are there amongſt us, that ſo far Compaſſionate their Miſeries as to mortifie a beloved Luſt, ſhed a Tear, breath out a Sigh, or offer up a Prayer in Secret to Heaven for their Salvation and Deliverance. *O* England, *how great are thy Complaints, how ſmall thy Compaſſions? thy Murmurings many, thy Mercies few?*

3. The unnatural, unchriſtian Diviſions that are amongſt us, the ſhame of our Religion, and the Joy and Hope of the Enemies of it. *This is my Commandment, that ye love one another, and by this ſhall all men know that ye are my Diſciples; if ye love one another. Put on (as the Elect of God holy and beloved) bowels of mercy, kindneſs, meekneſs, long-ſuffering, forbearing one another, forgiving one another, even as Chriſt forgave you, ſo alſo do ye: —— and above all put on Charity.* This is the Voice and Language of the Goſpel, yet true Love and Charity ſeem to be departed from the Profeſſors of it.

4. A Contempt of the Goſpel and Means of Grace, which is ever attended with a general

neral Profaneneſs, and a ſpirit of Oppoſition to the work of Reformation, the only Remedy of our Miſeries: We own it in our Prayers, that the way to obtain Mercy at God's hands, and to be ſaved from our Enemies, is to Repent; every man to mend one. Every man to keep himſelf from *his Iniquity*: And for Men in Authority not to bear the Sword in vain, but to uſe their utmoſt Diligence and Power for the Puniſhment of Wickedneſs and Vice, and maintenance of Religion and Vertue.

And here I Crave leave for a few Words to you, My *Lords* the *Judges*, and thoſe Worſhipful Gentlemen, who help to fill up the Seat of Judgment: Being hereto Encouraged by your Commendable and Religious Practice to Enter into the Houſe of God, to ask his Direction and Benediction, before you proceed to Execute your Commiſſions. Not that I ſhall Preſume to dictate or Direct in the Diſcharge of your Honourable and Weighty Truſt; or to Meddle with things I underſtand not, your diſtinct Offices and Duties. And ſurely 'tis no diminution to a Divine, that he

is

is not a compleat Lawyer. But my desire (as well as Duty) is, *Right Honourable*, to excite your Zeal for God and his Cause, for the Prosperity and Peace of their Majesties and their Kingdoms. Your Lordships have heard somewhat of our publick Grievances, and understand more than I can inform you, and what the Consequences are like to be: Now whether (next to God) should we betake our selves, to offer our humble and earnest Addresses for help, but to your Lordships, and the rest of those Worthy Magistrates, who have Power and Authority put into your Hands by God and the King; that you would in your respective Places, by a due Execution of our wholsom Laws (for Laws not executed are as Laws repealed) endeavour to put a stop to that Deluge of Wickedness that threatens our Destruction?

It is observable, That God in Scripture ascribeth to Magistrates, the most Honourable Names among Men; as *Great Men, Nobles, Princes, Kings, Chief of the People, Heads over the People, Dignities and Glories*; yea they are styled *Angels*, 2 *Sam.* 14, 20. nay, they are *called Gods*, *Psal.*

*Pſal.* 82. 6. and that you anſwer theſe Titles of Honour, Truſt and Power, God both requires and expects, as you will anſwer it to Him, who hath thus Honoured you in his Word. And if you conſider what the Apoſtle, *Rom.* 13. ſaith of Magiſtrates, their Office, Power and Authority, he ſeems to ſpeak you no leſs than the Keepers of our Liberties, the Safety of our Perſons, the Security of our Poſſeſſions, the Terror of Sinners, the Defence of Saints, the Nerves and Sinews, yea, the vital Spirits of the Body Politick, without whom all things would quickly run to diſorder and Confuſion; now how becoming, how neceſſary is Religion and Righteouſneſs, Courage and Zeal for God in ſuch Perſons! which only can make your Authority ſerviceable to the Divine Majeſty.

Wherefore we and the whole Countrey, yea, the whole Kingdom, Cry to you, and ſuch as you, (*Right Honourable and Right Worſhipful*) in the Language of the diſtreſſed Diſciples — *Save us, we periſh*; help, or we are ruined: Help us againſt Impoſtors and Seducers, prophane Sabbath-breakers, common and

falſe

falſe Swearers, againſt Swiniſh Drunkards, Heaven-daring Blaſphemers, and bold Atheiſts, who induſtriouſly labour in the Devils Service, and who ſeek to laugh and banter all true Notions of God, all practice of Religion, yea, all Honeſty and Sobriety out of the World. Let not my Lords be Angry, if I ſay once more, Help us againſt the Murmurers and unreaſonable Male-contents at our preſent Governours and Government, the greateſt Bleſſing (of that ſort) that ever our Kingdom enjoyed.

*My Lords and Gentlemen*, Can you do any thing? We know you can, we hope you will, and pray you may help us againſt theſe grand Impeders of our Peace and Tranquility; who retard our full Deliverance and Salvation, and haſten Miſery and Deſtruction upon us more by their Sins, than they could do by their Hands. Conſcience, I Confeſs, cannot be compelled to love Vertue, but Reſtraints may and ought to be laid upon the openly Vitious.

Ariſe therefore, *Honourable and Beloved*, for your own ſakes, for the Lands ſake, for the Lord's

Lord's ſake ariſe, put on a Spirit of Zeal and Reſolution for God (*'tis good to be zealouſly affected in a good thing*) ſuppreſs all topping Vice and Profaneneſs, and lift up fallen, deſpiſed, trampled-upon Religion and Godlineſs, in your reſpective Stations and Places, and ſhew your ſelves Valiant for God upon Earth. The Sword of the Spirit (the Word of God) may do ſomewhat to the Amending the Manners of Men, but it will do more when the Sword of the Magiſtrate is joyned with it. A Magiſtrate Conſcientious and Zealous for God, may in his place do God more Service, in giving check to open Vice, and encouragement to Vertue, than many Miniſters can do, moſt Men living more by Senſe than Faith, dreading a good Judge or Juſtice of Peace more than God, and are more afraid of a preſent Temporal Puniſhment, than of a future, tho' an Eternal Miſery. Continual Experience proves it true, that the Price and Penalties for Oaths, Drunkenneſs, Sabbath-breaking, &c. duly exacted and called for by you according to Law, prevail more upon ſuch Offendors, than all the Penalties threatned a-

gainſt them in the Word of God: So powerful is the Sword of the Magiſtrate, where the Sword of the Spirit can make no Impreſſion, work no Reformation.

Wherefore, with all Humility and Earneſtneſs, and (as the Apoſtle ſpeaks) in Chriſt's Name and ſtead, I once more Addreſs my ſelf to you, (*Honourable and Beloved*) That you would afford us your Aſſiſtance in this great and neceſſary Work. We preach againſt Wickedneſs and Vice, and we beg of you to puniſh it. We in our places preſs and exhort Men to the obſervation of the Laws of God, and we humbly pray you in your Places, to put in Execution the good and commendable Laws of the Land againſt open Enormities and Prophaneneſs. For till this be done, we are ſtill in danger of Divine Judgments; *We may look for peace, and behold trouble; for ſalvation, but behold deſtruction,* and tho' brought out of *Egypt*, may periſh in the Wilderneſs. But if this be univerſally and heartily endeavoured, we may yet hope to ſee Religion lifting up her languiſhing Head, and recover a repute

pute amongſt us, equal (at leaſt) to what Looſeneſs and Debauchery have had for divers years paſt. We may then hope for ſucceſs againſt our Enemies, hope to ſee Mercy and Truth meet together, Righteouſneſs and Peace kiſs each other, yea, and Glory to dwell in our Land.

However, Your Reward ſhall be ſure, *for them that honour me, will I honour, ſaith the Lord*, 1 Sam. 2. 30. A great Word, a Promiſe whoſe Contents neither Words nor Thoughts can fully reach: And he that ſpoke it hath Earth and Heaven too at his diſpoſe; and Heaven and Earth ſhall paſs, before it ſhall fail. O that it may prevail with you to ſtand up for God, for his Cauſe, his Truth, his Day, Worſhip and People; elſe were you greater than you are, the following Threatning ſhall overtake you here, or hereafter, *They that deſpiſe me ſhall be lightly eſteemed. Wherefore now let the fear of the Lord be upon you, take heed and do it; for there is no Iniquity with the Lord our God, nor reſpect of Perſons, nor taking of Gifts*, 2 Chron. 19. 7.

FINIS.

*There is Publiſhed by the ſame Author the 3 Books following, ſold by* Tho. Parkhurſt *at the* Bible *and* Three Crowns *in* Cheapſide.

THe Beſt way to mend the World, by perſwading the Riſing Generation to an Early and ſerious practice of Piety: With Anſwers to the principal Cavils of Satan and his Agents againſt it. *&c.*

A Dialogue between *Timothy* and *Titus* about the Articles, and ſome of the Canons of the Church of *England*. Wherein Super-Conformity is Cenſured, and Moderation Recommended. With a ſerious perſwaſive to all the Inferior Clergy of that Church. By one that heartily wiſheth Union amongſt Proteſtants.

*Jericho's* Downfall; In a Sermon Preached upon *Jan.* 31. 168⅞. Being a Day of Publick Thankſgiving to God for our Deliverance from Popery and Arbitrary Power.